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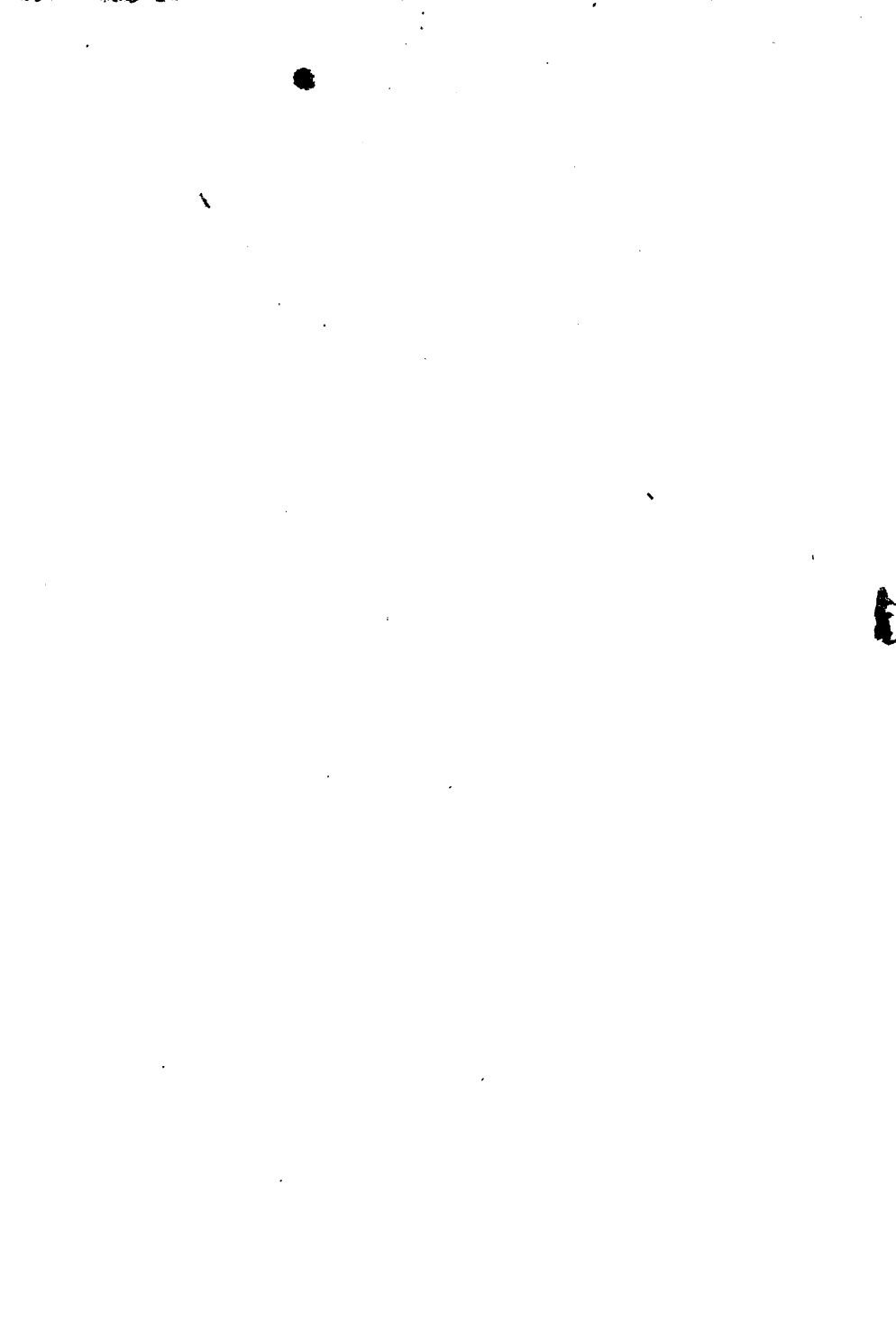
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HEART TO HEART

FRANK TALKS ON FAMILIAR THEMES

DR. ALEXANDER LYONS





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FRANK TALKS ON FAMILIAR THEMES

UNIV. OF
CALIFORNIA
BY

DR. ALEXANDER LYONS

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Brooklyn, N. Y.

FIRST SERIES

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Introductory.

THIS LITTLE PUBLICATION is a sheaf of gleanings from The Supplement, a monthly publication of mine in which for some time I have tried to talk Heart to Heart to people whom I regarded as willing to welcome courageous thinking and speaking on the part of someone else, even if they were indisposed to indulge that luxury themselves. I had long felt that there are some in and outside my congregation whom I ought to reach. Week by week, year in year out, I had been addressing and otherwise influencing in various ways and degrees, thousands of men and women of diverse ages and cultural conditions. This had been going on for years. These people had not been harmed or otherwise wholly untouched. If they had, they would either have dropped me or from me long ago. So I thought that if I have to any extent helped some, why not enlarge the sphere of my usefulness? Utility is an outstanding mark of God's creation, and man, as far as we now see, its master product, should not be content with less than being as useful as he possibly can. But those whom I was not reaching did not come to me. Some thought I was too frank and resented my candor by not coming, altho they continued to hold me in what I have good reason to denominate a loving regard. Accordingly, I have not been one of those Rabbis to whom flock all their own people and many others, according to newspaper reports printed at a long distance. Some of my people, not unlike some in many other congregations, are content with religious instruction, spiritual inspiration, and moral impulse, in homeopathic doses at irregular and widely separated periods. They are a sort of unconscious Jewish Christian Scientists, content with piety by proxy, or with the administration of religion by absent treatment. But I have refused to be a "Healer" while posing as a Rabbi for which I had long prepared. I was, as I still am, unwilling to do less than as much certain good as I can. If some folk whom I might benefit would not come to me, I felt that I ought to go to them. Hence the publication of my little magazine, The Supplement, in which for several years, month by month, I have furnished Heart to Heart what in part constitutes the messages of the present publication which, like the pages from which they have been culled, is put forth as a labor of love. Its dominant motive is missionary. Its goal like its source is to try to add a little to the world's much needed store of courage co-operation and cheer.

Gift of
Gladys Isaacson

HEART TO HEART

A SUPPLEMENTARIAN.

Be a Supplementarian! This sounds like something antediluvian, but it isn't. It is to have faith, unqualified and unceasing faith, in a Supreme Being of unlimited power, who is guided by perfect wisdom in the service of absolute love, from whom we came, upon whom we can depend, and to whom we are responsible. Do not wait to prove this. It can't be done. Nor can it be disproved. It must be accepted and will prove an invaluable working theory of life if you give it a chance. Let sense of duty be your constant guidance. Let service be your striving. Supplement the lives of as many others as you can by being and behaving as fraternally as you can. Live, let live, and help others to live. Keep an open mind. Welcome criticism but exercise your own judgment and don't sacrifice yourself to craven fear. Have intelligent convictions and the courage to carry them across. Have respect for all men, more for yourself, and most for God. Be cheerful, especially when you are cheerless, not so much for yourself as for others. Meet even your tearful trials without whining and turn them into laughing triumphs. Compel sorrow to bless you with smiles by converting it into moral substance. Be serious when you smile and, better still, smile when you are serious. Despise insincerity. You can fool others but not the Almighty whereas by trying to do so you will only make a fool of yourself. Live thus with all that it implies and you will make the world somewhat better and yourself a Supplementarian.

A SUBLIME SOUL.

A short time ago I was summoned to speak the parting words at the burial of a young woman. She was, though a Jewess, the inmate for many years of a Christian institution. Crippled from the very start of life she was helpless and dependent. And yet over her silent shrivelled form there commingled the tears of Christian and Jew. Rarely had I witnessed a deeper or more genuine grief. Why was it so? Death was a relief, one would have said. But he would have spoken without a knowledge of the facts. Her life was happy, a joy to others as well as to herself, a joy to herself because a joy to others. For

she was so appreciative, so considerate, so kind. She taught others patience, courage, endurance. She was sadly and sorely handicapped but accomplished more than do many who are whole. She exemplified and proved the supremacy of spirit, the priceless possibilities of a sublime soul. It was only her shrunk and distorted body that was buried, its unconquerable tenant soared to the untrammelled opportunity of the immortal realm. And as I contemplated her trial and her triumph I could not but think what ingrates some of us are who have so much, accomplish so little, and yet complain that we haven't more.

ENEMIES.

It's a handicap for any person or enterprise not to have an enemy. Enemies are one of God's methods of preventing men from becoming molluscs. An enemy is an unintentional friend. It is commonly said that God gives us our relatives while we choose our friends. I doubt that some of our relatives come from God. They suggest another source. I do believe, however, that God gives us our enemies and that we are selected by our friends.

INIMICAL FRIENDS.

Talking of friendly enemies reminds me of inimical friends. The inimical friend is usually one who does not know the difference between criticism and fault-finding. He doesn't help you; he only gives advice. If you are a minister he comes to you in a solemn subdued way and says, "Now see here, Doc, I am one of your best friends and I want to advise you so-and-so." If you are not the fool he takes you to be you know that neither in the congregation nor outside of it has he ever given any evidence of that rare sacred thing called friendship. But he tells you that he is your friend, otherwise you wouldn't know it, and then he proceeds to criticize. The difference between such friends and an enemy is oftentimes only a difference of method, for how much better than an enemy is the pretended friend who never does anything but criticize?

AN OCCASIONAL GOD.

Some people come to the house of worship only when they are in trouble. How can you expect God to mean much to you then when he seems to mean nothing to you at other times. You can't treat God as you do some of your friends, remembering Him when you need Him, ignoring Him when you don't. An occasional God is not the God for your occasion.

Building a Better World.

In simple and majestic language are we told (Genesis I) of the primal chaos out of which came the order beauty and beneficence of the world. The process was initiated and unfolded as it was because the spirit of God with the tender touches of a fluttering bird hovered upon its surface.

Once again great changes are astir in the womb of time. A new world is coming to birth. Nothing will be just as it was. Manufactures will be multiplied. Commerce will be broadened and enriched. The sciences will be promoted and strengthened. Time will be gained and distance diminished. Singer and seer have the inspiring theme of a new-created world.

And yet greater still are the moral changes already in progressive realization. The world had been too clannish, too unsympathetic, too unfraternal, and yet loudly pretentious. It was largely an iridescent bubble that under the shimmer of a superficial glow held little more than air, and not always pure air. And now the bubble has been punctured and rudely shattered. Co-operation, the parent of sympathy, and sympathy, the mother of co-operation, are growing and spreading. Not only in the trenches, but out of and far away from them, mankind are learning and what is far better are practicing the long neglected lessons of brotherhood. The trench especially will triumph in moral realization and victory where the pulpit has only prated and failed. Men cannot suffer and sacrifice together without being drawn and welded more closely together. And so Chaplain Tiplady is right when he tells us in his stirring book "The Soul of the Soldier," that there is obtaining in the fighter at the front "a deepening in character and manly quality, a broadening in mind and creed, and an impatience with can't and make-believe." The world is repeating the experience of Jewish history, exemplified again and again. Israel was divided before its exile into Babylon. It came forth from that furnace in unity. The solidarity and mutual sympathy of all Jewry is largely the product of suffering. So with the world. For a time, at least, it will be more fraternal and more truly moral, because more deeply and genuinely spiritual. As of old when the morning stars of creation first scintillated their glances of light upon the world so today a more beneficent world-order is about to beautify and bless a new day because once again the spirit of God is touching and thrilling the hearts and consciences of men into a novel devotion to an old but neglected duty. Imperialism

will yield to humanism, dynasty will be supplanted by democracy, and the curse of Cain will be removed from the brow of the world by the gentle but determined hand of a world-belted brotherhood.

Now, in this process of transformation, our boys here and especially abroad are playing a determining role. Every Allied soldier is a pioneer, a herald, a crusader of the greatest cause for which men have ever suffered. And these boys are putting us under a growing obligation that we can never fully repay. They will return transformed to a world that through them will be re-formed. The least we can do is to take thought and make timely resolution to try to match their growth with our progress. Beautifully has this been suggested and sung with winning conviction by one who so touchingly said:

"Somewhere, dear God, in this great world of thine,
Lives he who once was absolutely mine—
Before the war with all its horrors grim
Called to its manhood that it needed him.
So close we walked that naught could come between,
But now in dreams alone, his face is seen.
So close he held my hand I could not fall,
And now but silence, as of some dark wall."

"I know not if tonight, on land or sea,
His prayer ascends to ask Thy care of me,
But I do know that when he comes again—
When earth is rid of all this scourging pain—
He will be different, and I, too, must grow.
So help me, God, a fitting mate to be
When my beloved comes again to me."

Yes, we too, must grow, through change. Away with our pretense, our narrowness, our intolerance, our lack of sympathy and of brotherliness. Let us think less of our denominationalism and more of our dignity. Let us judge others and ourselves, not by creed, colour, or country, but by character. We shall thus help to build a new and better world, and we shall so do if the spirit of God always hovering over us will be permitted to touch us to the ecstasy of a higher hope, a broader vision, and a more loving loyalty.

FAILURE OF THE CHURCH.

One of the tragic results of the failure of the church to democratize and thus bring its best opportunity and offering to everybody is that many people who need the cultural influence and spiritual stimulus of a great institution are compelled to resort to places poorly provided where they are not only not benefited but deteriorated. Church managers who take their trusteeships seriously will please think this over.

CHRIST CRUCIFIED.

A New York church, Forty-seventh Street, bears over its portal the legend: "We preach Christ crucified." I could not but think that that has been a tragic blunder of Christendom through its entire history. The "Christ crucified" has been responsible for the still unended tragedy of the Jew crucified. For the Christ crucified once the Jews have been crucified millions of times. If Christendom had preached Christ vivified instead of crucified and better still had vivified His spirit in their lives Jews and Christians and Christians among themselves would have avoided mutual hate and the world be much better than it is. Christian readers will kindly think this over and pass it along to the gentleman who provides them their spiritual provender. It may not in every case be a palatable morsel but it will be of inestimable practical profit if carried out.

A CHOSEN PEOPLE.

Some Jews are very proud to consider and call ourselves God's chosen people. I believe that in the proper sense they are. It would, however, be occasion for greater pride if instead of saying that God chose us we could conscientiously say that we have chosen God.

CHOSEN JEWS.

A Jew is chosen to the extent that he is choice. Please bear this in mind you Jews who pride yourselves upon being part of a people to whom you have not only been no help but a hindrance.

PRYING IMPERTINENCE.

A young woman of my congregation applied once for a position at the Brooklyn headquarters of the N. Y. Telephone Co. She was well recommended for character and ability. Her qualifications were sought and when these were stated and seemed unobjectionable she was asked as to her religion. "I am a Jewess," she said. "Well, I shall let you know," said the company's agent. The young woman did not hear further and accepted a desirable position with an important law firm. Now I do not say as some might that this young woman was rejected on denominational grounds altho it is unqualifiedly certain that there are many firms in New York who will not employ Jews even though they enjoy a Jewish patronage which self-respecting Jews should withhold. What I do say is that it is a piece of prying impertinence on the part of an employee of a public service or any other corporation to question an applicant's

religion. If the responsible managers of firms or corporations were always truly Christian or truly religious of any denomination they would select their assistants for character and not for creed. Our young woman is to be congratulated upon having escaped an office where such impudent presumption prevailed and I would say to her and others, if any intending employer ever asks what your religion is, tell him kindly and courteously, but unmistakably: "It is none of your business!"

MEN AND WOMEN IN CONGREGATIONAL LIFE.

I desire to compliment and congratulate the liberal Jews of Jamaica, L. I., upon their formation recently of a Liberal Jewish Congregation in which I was privileged to participate in an advisory capacity. Theirs is a good opportunity. Theirs is the right spirit. Such a combination is certain to succeed. What I would especially note with pleasure and praise is their election of a woman to the vice-presidency of the organization. It is, to my knowledge, the first time in Jewish congregational life that such a recognition has been accorded to woman. Our congregations have been male monopolies, not that either Judaism or policy required it, but because too few of our male membership have been sufficiently interested to be duly progressive. The average male pays the dues and has his religion observed under his wife's name. If it were not for the practical interest of our women in congregational life many, maybe most of our Temples, would die of religious atrophy. Money alone cannot maintain a house of worship, it must have worship and so worshippers. Many male members, both lay and official, need to learn this lesson. That they have not is partially responsible for the tardy recognition due woman in religious activity. Our congregations would gain immeasurably by increased participation of women in every direction. They have the ability, the time, the religious zeal, which is more than can honestly be claimed by some of our men. The man who is truly and intelligently interested in congregational religious growth will cheerfully compensate his enforced or voluntary neglect by doing the paying while the woman does the praying and presiding. So, all honor to our Jamaica brethren. May they prosper as they deserve and inspire others to emulate their brave beautiful example.

PRETENSE AND PLEASANTNESS.

I have been thinking lately that if some people would be really half as pleasant most of the time as they pretend to be part of the time the world would be a great deal better all of the time.

In Honor of Theodore Roosevelt.

It is a beautiful Jewish teaching that when a great man dies all of us are put under obligation to regard and mourn for him as a relative. This expresses finely both the breadth of sympathy of the Jewish religion and its recognition of the fact that the great man serves us, every one of us, so vitally that his death entails for each a deep personal loss. This sensitive universalism, this tender humanitarianism of Judaism should deepen the pride of every intelligent Jew and win the admiration of every fair-minded non-Jew. It is in keeping with this fine old Jewish sentiment that we honor the life and grieve at the death of Theodore Roosevelt.

Colonel Roosevelt was a picturesque personality. His was:

"A combination and a form indeed,
Where every god did seem to set his seal,
To give the world assurance of a man."

In him America presented a unique expression of some of her rich possibilities. He was a novel product and we may never see his duplicate. We should at least try to emulate what he was and what he accomplished.

Roosevelt exemplified in striking degree Jethro's description of leadership as conveyed by Moses when he said (Exodus 18, 21): "provide out of all the people able men, such as fear God, men of truth, hating unjust gain." No one will doubt his ability. His education and information were phenomenal. Few could be compared to him in this respect. To an avid mind he united a restless and resistless industry and energy. His power and persistence once set in motion were titanic, and the mainspring of his effort was an unqualified desire for the true and the good. He advanced the outposts of human knowledge and made larger our grasp of truth.

No one will question that Roosevelt was a man who hated unjust gain. Indeed he was not misled as too many so-called Americans are by a covetousness of even just gain. He was a man of tremendous earning capacity and yet died comparatively poor in worldly possessions. His Americanism exemplified the hundred per cent. quality which he so strenuously consistently and courageously demanded and gave the lie to that too frequent misrepresentation that the deity of the American is spelled g-o-l-d instead of G-o-d. How natural then that he should be without the smirch of that injustice or other moral perversity which tracks the footsteps of ambition un-

inspired by a soul of honor. No man in his time or even any other time in American history stood so long and conspicuously in the glare of a wide-spread and white-hot publicity, no one was more combatted by political opponents of his own and of other parties, and yet like an impressive Gibraltar he rose majestically out of the turbulent waters of partisan passion while the sunlight of God's heaven enhaloed his head.

Roosevelt was what he was and accomplished what he did because of his vision, his practicality, and his courage! His vision was determined by his idealism. He was concerned with aims that far transcended the present and overleaped all confining material boundaries. Hence his broad nationalism and his inclusive internationalism that aspired to embrace benignantly the entire globe. No wonder that he was a constant thorn in the side of the petty personal politician who with the self-centredness of Louis XIV thinks, *L'Etat, c'est moi*: "I am the State." No wonder that all such feared and fought him. There can be no pact or peace between the temporizing explorer such as the self-seeking politician is and the statesmanlike servitor that Roosevelt was. And in his idealistic nationalism he helped to give outlines and impulse to an Americanism that for all time to come will give loftiness and leverage to American effort.

But he was not only idealistic, he was practical. He knew that better than the dreamer is the dreamer who does. And so he took no chance with his ideals. He knew human nature in the average too well to intrust to it the off-spring of his fancy. He knew from long and convincing experience that if one wishes a thing of importance done he must do it himself, whereas if he is not particular he may leave it to others. And so while no sphere was too lofty for his vision, no level was beyond his purview or beneath his effort. He was in dignity and humility as fine an exemplification of Americanism at its best as our history has yet seen.

And he was courageous, not only in natural expression of a magnificent physique, but in the nobler daring of intelligent conviction. America never had a more fearless son. His was the spirit of a Cromwell whom he admired, his the unquenchable fervor of the Hebrew Prophets whose disciple he was. Time will declare him one of humanity's Prophets, those men of vision and force who point the way and compel the march.

And he was this and more because the basis of his being was well grounded in the confirmed consciousness of a God. To him God was a reality not a threadbare tradition or a soulless oral profession. Only thus can you account for that

vision, that practicality, that courage, that dignified yet humble democracy which placed him in the highest position of power and possibility in American life and secured him in the heart and affection of every American as of every intelligent and open soul of his time throughout the world. And now that he has gone from us and left us each and all saddened by his death—as we were rejoiced by his life—may our obligation lead us constantly both to strive and say:

"For thee, I will arouse my thoughts to try
All heavenward flights, all high and holy strains;
For thy dear sake, I will walk patiently
Through these long hours, nor call
Their minutes pains,

So may this darksome time build up in me
A thousand graces which shall thus be thine;
So may my love and longing hallowed be,
And thy dear thought an influence divine."

THE DEATH OF ROOSEVELT.

It was a painful shock when the message came that Theodore Roosevelt had suddenly passed on. A man of intense action, he died in sleep! His entire life abounded in surprises. His death was not what might have been expected. It too was a surprise. We can say of him, tenderly, reverently and sadly, God hath given His loved one sleep. And I am sure that I but echo the hope, the trust, the prayer of countless millions when calling him by that name which all held dear I say: Teddy, farewell! but in some future time, in some fairer clime, we shall meet again!

SORROW AND CHARACTER.

Speaking of compensation reminds me of that crude ignorant sort of an individual whom I serve now and then to whom I give hours of my time and the best that is in me to comfort and console him in his sorrow, who has an expensive funeral for his dear one and then sends a remittance of five dollars with the statement: "Dear Sir: Find enclosed check for your services." And he doesn't even offer a word of thanks! Whether a minister is remembered generously or only niggardly he should at least be treated courteously, but sorrow seems to fail to make some people soft and sensible. I find however that generosity and courtesy go together. The man who treats me kindly with a liberal remembrance generally does so with the request that I accept it as a little token of his appreciation. He indicates that sorrow brings gentleness out of some souls as stress brings sweetness out of some shrubs. If a man is only a weed to begin with what can one expect?

THE JEWISH NEW YEAR.

The Jewish New Year is a time of revival in Jewish life. The Jew who fails to respond to its summons is somewhat blunted to finer Jewish interests and has lost something of his right to self-respect. He is commonly either a victim of ignorance or avarice. He does not know better or knowing is too stingy to pay. He is the boor who resents that he is asked to pay for the privilege of attending a house of worship. Whoever heard of charging for religion, he asks, and remains away. He hasn't brain enough to see that religion is not charged for anywhere. What must be paid for is the upkeep of the institution with its numerous accessories by which religion is fostered and furnished. But what cares such a man about such things? He doesn't reason, either because his mentality is only membrane deep or the void where his heart ought to be is too large. This much is certain, that the Jew of intelligence and heart, the Jew entitled to self-respect and the respect of others, will yield to the summons of his New Year a response both generous and glad. When one contemplates what the New Year means in memories both sad and sweet, and in possibilities rich and sacred, he must be a defective son of Israel who fails to render a robust reaction to its call.

I would like to see the New Year a time of revival. To too many of us it is only a religious spasm that takes a year to come and a day to disappear. It thus only emphasizes habitual neglect. A year is new if, as its name implies, it is not old or only the same. If year by year we simply come together, listen to beautiful prayers, hear a seasonal sermon, wish one another well and then continue unaltered the past tenor of our lives, we are not celebrating a New Year, we are advertising our folly and committing a sacrilege. We are shamming with sacred things. A New Year from the Jewish standpoint must be new. It must imply a revival, an awakening or restoration of vital possibility to better and larger realization. With each completion of the cycle of the twelve months we should be able to feel not only a little older but at least a little better, and so a little happier. Is our work, our worth, our content, steadily growing? This standard properly understood is the true measure of the value and sacredness of New Year's Day.

ATONEMENT DAY.

Close upon the heels of the New Year comes the great Day of Atonement, the most solemn and, in possibility, the most significant day in Jewish observance. Fundamental to the

occasion is the insistence, so familiar in Jewish teaching, that this is a moral world, that duty, divine in origin, companions our lives. We may neglect or postpone its dictates but can never completely escape its consequences. We Jews, at least many of us, have much to atone for. Through the preachers we pay and the prayer books we purchase we proclaim ours to be a superior religion imposed from on high. And yet, most of the time we treat it as though it were an inferior faith with an origin somewhere down below the level of the human. Not only a good Jew but a wise man is he who welcomes Atonement Day and yields a docile disposition to its counsellings and commands.

FESTIVAL OF BOOTHS.

And then comes Succoth, the Festival of Tabernacles or Booths, commemorative of God's wondrous protection of Israel in and through nature and history. The celebration is consecrated to gratitude, a solemnized recognition of benefits received. Of high importance is such an occasion. It keeps alive a needful sense of human dependence. We are so apt to minimize our subordination and unduly magnify our importance. In so doing we only lower ourselves in the moral scale. An ungrateful life has dropped from the human level. A dog that wags an appreciative tail is superior to the man who dodges a due acknowledgement of blessings or benefits. Let us then welcome the Festival of Booths. Better still let us year by year relearn its lesson of gratitude. Best of all let us evince our gratitude by doing those things which will call forth appreciation of us in the lives of others. He is most grateful who adds most to the volume of the world's gratitude.

SELF-DEPRECIATION.

Every time someone wakes up in a community and proposes a forward movement the cry is raised: "You can't do that here." I heard the same deplorable self-depreciation in other communities where I have worked. It can be heard wherever people can be found, always too many, who either talk in their sleep, or talk sleepily. When years ago I proposed a new Temple for my present congregation. I was told "Doctor, you can't do that in Brooklyn." Today we have a Temple that would be a credit to any community. I am very weary of this monotonous self-decrial of Brooklyn and other communities. Brooklyn and these other places mean the men and women in them. If they are not what they should be let us have enough self-respect to alter them. If we are not what we ought to be let us have sufficient self-contempt to reform ourselves.

A Clean Heart and a Steadfast Spirit.

Never has the present generation passed a more important New Year than that of January nineteen nineteen. The world was at the threshold of a gigantic recovery. We had silenced the rattling of the gun, and stilled the cannon's boom. The sword, still damp with the blood of brothers, had been sheathed. Bleeding sorrow could turn its gushing eyes to Heaven and reflect with glistening gladness the hope and promise of a new day. We were summoned to the task and privilege of a renewed world.

The year entered then proffered a rare privilege because it offered a rare opportunity. We were called to the divine dignity of creators. The world would have to be different. It was unthinkable that we who had seen or suffered such agony and sacrifice as was exacted by the demon of war would fail to make positive the impossibility of its recurrence, at least for a long, long time to come. It can and ought to be made impossible forever. To that problem the present generation is committed. We can give the creative impulse to a new world. We can in God's spirit and as His emissaries once again give expression and realization to the mandate "Let there be light," so that from the reek of carnage and chaos there shall rise harmony and happiness.

Let us remember, however, that the mere recognition of our opportunity and task is inadequate. Along with vision we shall need resolution. Too many opportunities remain fallow because men of vision are mere visionaries. They lack practicality or they are without impulse. They are of that great throng of the obstructers of humanity who are content with mere belief without conduct, pretense without practice. They believe in doing good and they find so much satisfaction in rolling the sweet morsel of their belief upon the tongue of their selfishness that they even fail to discover that instead of promoting the world they are only parading themselves. Pretense is like a peacock, much show and sound with little valuable substance. Accordingly as we enter upon the task of the new time initiated by a New Year let us back our ideals with our resolution.

Again, mere resolution will prove insufficient. It is only a little bit better than the belief or aspiration of one's ideal. Resolution is only a starting-point. It is the turning on of steam. It needs to be fed and furthered or the engine of our activity will soon be stalled as a cold lifeless machine symbolizing our scintillating superficiality as the outer aspect of an

inner spiritual poverty. Life abounds in the failures of irresolute resolutions, spasmodic moralities, which flare, flash, and fail because they lack the persistence of genuine purpose. Let something happen in a community, let it even be sufficiently serious to involve an entail of a number of lives. There is widespread excitement and indignation. Meetings of protest are held. Resolutions of condemnation are passed and in a very short while the matter is forgotten as far as the responsible public generally are concerned and things are given their accustomed tenor as though nothing had taken place. If our resolution, our protest, our moral enthusiasm were less concentrated, periodic and spasmodic and more persistent regular and spread out we should accomplish more even though we examined ourselves less.

I am moved to such thought as I contemplate the fine wisdom of the Psalmist (LI 12) so appropriate to the present world crisis when he gives utterance to the exquisite prayer, as beautiful as it is beneficent: "Create me a clean heart, O God, and renew a steadfast spirit within me." He desired to reform and renew his life. He recognized and desired two things: a clean heart, a heart cleared of old mistakes, and a steadfast spirit, a spirit persistently renewed, of moral enthusiasm and practical effort to realize the demands of the nobler ideals, of the clearer vision to which he had through God's intervention attained. God has shocked us out of our spiritual lethargy and moral torpor. A New Year has been vouchsafed us. It is big with duty and fertile with possibility. May we measure up to its opportunity so as to heighten our worth by increasing the world's wealth. This we can and shall do if our prayer is an echo in aspiration and an emulation in practice of the Psalmist's longing for a clean heart and a steadfast spirit.

IRRELIGIOUS JEWS.

The world may be irritated at times by our material success but it will never refuse its respect to our moral and spiritual achievements. I wish that some Jews would keep this in mind who think that because they are prosperous and live in beautiful houses they need not identify themselves with religious institutions. An unreligious, and worse still, an irreligious Jew, is either an arrested development or a perversity that ought to be arrested. He is not making good in keeping with his capability. He is ungrateful to the past which made him and disloyal to the future which he ought to make. He is the individual who resents prejudice against the Jew while he is the kind of Jew that causes it.

ENCOURAGING THE MINISTER.

Some people are apparently very eager to have their minister call. Every time they see him they want to know: "Doctor, why don't you call?" Doctor may have been there a number of times and never received a call in return, altho he is human and entitled to be treated fairly and sociably. It is to be feared, however, that the Doctor is very dense because he has occasionally a peculiar notion that if people are really as eager to see him as they pretend they would once in a while call on him. When he makes this known now and then he is told "But you mustn't take it so particular," which, interpreted, usually means, "Don't care how I treat you, only treat me as I ask." And if the Doctor followed this policy he would cease to be a minister and become a mere toady or hypocrite. In which case self-respecting people wouldn't want him to call. If I were a member of a congregation I would try to treat my minister at least a little bit better than he treated me so as to encourage him to steadily improve his work. I would compliment him at least as much as I criticized him so that when I did find fault he would realize that it was the treatment of a friend. I would thus indicate to some other people that the man who is worthy to be my minister is worthy of my consideration and kindness. And in such case I would not need to urge him to call, he would be very eager to come. I would be so lovable that he would find it hard to remain away.

A CRITIC CORRECTED.

On my way from Boston recently, whither I had gone to speak at a great mass meeting under the auspices of the Churches of Massachusetts in behalf of the League of Nations, as I sat in the train I overheard a loud voice from the other end of the car. The "gentleman" was so conspicuous by his conversation that others were attracted as well as I. It was impossible to read or meditate so I thought I would listen. Among other things this is what I heard: "They are always loud. Wherever you go you first hear them and then you see them. That's why I can't stand the Jews." And as I listened this is what I thought: "My dear Sir! If I were a Christian preacher I would say to you in the language of Jesus, 'He that is without sin, let him first cast a stone,' but since I am only a Rabbi I shall use rabbinical phraseology and say 'First remove the beam from before thine own eyes before criticizing others,' or, as I should give it a pertinent present adaptation, 'he that criticizes the loudness of others should do so in a gentle voice.'"

But why tell us? some one will ask, "You ministers are always telling things to the wrong people." Is that so? And yet I generally find that the right people who are in the wrong always hear what is said, some one is sure to tell them, otherwise why do they come and betray themselves and say "Doctor you are always knocking." So don't think dear reader that the "gentleman" in question did not hear what he should. Before I left that train I made his acquaintance, got his address, tactfully taught him a thing or two, and subsequently wrote to him. To my great surprise I received an acknowledgment from him that in part was as follows: "I wish to thank you for calling my attention to what was only a kind of thoughtlessness that we Christians are sometimes guilty of in judging Jews. We attribute to others in excessive degree what we have not corrected in ourselves. You have taught me a lesson that I shall heed and pass on to others."

THE TRUE PRIEST.

Some years ago Father Belford, a well known Catholic priest of Brooklyn, published a terrible tirade against the Jews. He handled them in a way that was neither Catholic, Christian, Priest-like, nor logical. If his representation at the time had been correct the only place fit for such people would have been either a penitentiary or a pest-house presided over by Father Belford himself as discoverer and proper punisher of the evil which he had the clearness to detect and the courage to castigate. There was naturally a revulsive reaction to that attack not only among Jews but among others. There are bad Jews, of course there are, Christendom doesn't monopolize the sinners any more than it has cornered the saints, but it isn't logical therefore to say that Jews are bad. And you my Christian reader and brother, please let this fact sink into your mind. So when the Father made his attack I took it up. I treated it patiently, compassionately, with that "Christian spirit" which is so often proclaimed but less often practiced. I credited his discredit to a temporary physical aberration. His moral inflammation was undoubtedly due to a momentary physical indigestion. And I now find that I was right. Father Belford, the real Father Belford, the keen intellect, the true priest, the man of heart, has come out in defense—of whom? Of Nathan S. Jonas, a Jew, against a party of political pilferers who, according to conventional standards are Christians, who would like to turn great big Brooklyn into the wagging tail of a mangy dog. Father Belford I lift my hat to you. You have exemplified that logic,

that sympathy, that fairness, that fraternity for which I constantly pray, preach, and practice, which must ultimately dominate all men if religion is to be a respectability and not a pretense. God bless you, Father, and may the Supreme Father broaden and multiply such brotherliness.

COURAGE AND PRINCIPLE.

And to you Nathan S. Jonas every respectable citizen is indebted. With the courage of Nathan of Biblical story you have united that principle which in exemplifying a true son of Israel has exhibited a true manhood. You have resigned from what was called the Brooklyn Victory Committee. With your resignation it became the Brooklyn Defeat Committee. The real Victory Committee is that brave band of men and women who have rallied about you in admiration and support of your refusal to cease to be the man that God made you and become the kind of manikin some politicians thrive on making. You have through the enemies you have gained and the friends in larger numbers of all denominations you have retained, inspired a better citizenship and broadened the realm of brotherliness. May God grant you long life for with that I am sure you and your increasing admirers will ultimately compel that moral triumph you and they so richly deserve.

ANOTHER MISTAKE.

Again, many a young man loses interest in church forever for the reason that in the idealistic susceptible years of his life when the church might have won him permanently by a little concession and tact it not only did not do so but repelled and disgusted him by a too exacting and predominantly monetary and so materialistic attitude. This is another fact for church-trustees to ponder.

CHRISTIAN SPIRIT.

In a Brooklyn paper appeared once the following advertisement: "Respectable Christian woman wishes janitor work." I must compliment this individual for insight and courage that entitle her to a higher position than that of janitor. She evidently knows and is brave enough to say what some overlook, that there are respectable people who are not Christians and some Christians who are not respectable. I hope that some of my Christian friends will take this to heart who say to me now and then when I do something worthy of their commendation: "Rabbi! you have a fine Christian spirit." They need to learn that no denomination has a monopoly of moral worth and that to name a thing is sometimes to misname it.

Ourselfs and Our Children.

The return of our children to their public school at fall brings to mind thought of their Sunday or religious school. One is as important as the other, although many parents do not seem to think so. Properly understood, the religious school is, if properly conducted, the more important of the two. It gives the child religious impulse and direction and enables him to turn his secular knowledge to sacred uses. The religious school assists parents in carrying out the Biblical requirement (Deut. vi. 5-7) of imparting God's teachings to their children. That parent betrays poor judgment and shallow vision who does not take seriously the furtherance of the religious development of his child and do whatever he can to promote it. Man lives not by bread alone, as the Bible (Deut. viii. 3) has well said. To live his life completely and with proper happiness he must have more than the things which satisfy his physical senses. He has been made in the image of God, (Genesis i. 27), he has rich spiritual and moral possibilities which go to make his highest dignity and purest joy. The function of religion, the thought of God as a guiding influence, is to bring these possibilities to the sweet flowering and luscious fruitage of good character. Children will face many an occasion in life when their mere public school or even college training will be insufficient. They will have trials, temptations, troubles, where that strength alone can help them which comes from the thought of God as an ever ready source of help to those who deserve and seek His aid. How furnish this to them? How promote their religious growth? The Bible, with its usual accurate spiritual insight, supplies the needed guidance.

We are told (Deuteronomy vi. 7) that we must impart God's teachings to our children and to that end speak of them when sitting in our homes, when walking by the way, when we lie down and when we rise up. In other words, if we consent, as we should, to develop religiousness in our children and thus bring their lives into relation with God we must surround and attend them with a religious atmosphere. According to Jewish teaching parents should come next to God in the minds of their children. We must be God's representatives. They must gain God through us. Our attitude to things religious must be largely determined by what it will mean to the young souls observing us as they grow up about us. If God, the Temple, the various interests and agencies of religion are sacred to us and are treated reverently by us our children will reflect the same in their lives, at least later on

if not right away. Children are unconsciously and easily impressed and influenced. They are also keen detectives to note our inconsistencies and insincerities if we are guilty of such. They also exaggerate. Let us take a slight liberty and they will take a larger one. They thus frequently betray to observant and intelligent eyes the kind of homes and parents they come from. The child's conduct in public is, according to the wisdom of the Talmud, a reflex of the parents' conduct in private.

If then we believe in the efficacy of religion for life, if we apprehend and appreciate its influence in comfort, courage, character and cheer, let us not thrust it behind any other interest or consideration. The only sensible attitude is that of David who said (Psalm xvi) "I have set the Lord always before me." To adopt the thought and feeling of God's presence as the constant pattern and guide of one's life is to live religiously. To imbue our children with the same conception and conviction should be our ambition and effort. We can best bring it about if we have our religious schools as good as we can make them, our places of worship as inspiring as we can have them, and our own lives as impressively illustrative as can be of the thoughts and things we desire to teach and have practiced. This is no easy task but God will supplement our strength and adjust our success to the sincerity of our effort.

ADOPTING A CHILD.

The adoption of a baby girl by a childless couple of my congregation calls for comment. The child is very fortunate to come under the protecting care of such a father and mother. The adoptive parents are to be congratulated even more. In the first place they will find life immeasurably enriched. They will by reason of a new common interest of a high order become more interesting to one another. And finally, though of equal importance with the rest, they have given evidence of the fact that there is idealism and not chiefly self-centered selfishness in their lives. I bow in deep reverence to the man and woman who in their childlessness become parents to parentless children. It is an act divine. They are in nobility at the other extreme of that maudlin ignobleness which is content to lavish a gushing emotionalism upon a pet dog. If some of these pet dogs understood the psychology of their mistresses they would run away in nausea. God bless the adoptive couple I have mentioned. May He grant them the desire to adopt a second child.

A Heart of Wisdom.

In Memory of Charlotte Miller.

"A heart of wisdom" is the prayerful yearning of the Psalmist (90:12). He was an individual who realized the shortness and swiftness of human life. He found it burdensome and trying too, but desired to live it bravely and becomingly. And so he besought as the first and last refuge of a man's insight, God's assistance. He prayed for a "heart of wisdom," not for physical strength, and not for mental enlargement. And what was the significance of his petition? We are not left in doubt.

The Psalmist tells us elsewhere (111:10) that "the fear of the Lord is the beginning of wisdom." Accordingly the "heart of wisdom" for which he pleads is one whose every throb and thrill are determined by thought of God. In other words he desired because he knew the value of a life rooting in religious confidence and compulsion.

The "heart of wisdom" was beautifully and influentially exemplified in that fine expression of young womanhood the suddenness of whose recent departure from us shocked so painfully and profoundly not only those bound to her by relationship and love, but countless others who were attracted to her and held by an affectionate admiration.

She had the nature of a child, simple and sincere. What she appeared to be she was. There was no pretence, no affectation. You could always take her at her face value. If she evidenced interest and friendship it never met with the least suspicion or doubt on the part of those who were so fortunate as to deserve her favor.

The simplicity, the singleness of her nature, appeared in her courage, that beneficent trait that is as beautiful as it is rare. And because it is so rare progress is so tardy. Few really think and fewer are brave enough to stand by their convictions. Not so she. Hers was a clear capable mind. She thought. She had convictions, and wherever she was we heard and listened to her because thought and courage always compel respect and attention.

But she was not mere thinker or talker. There are too many of these, especially talkers. And this is another reason why the world moves forward so slowly. Doers are the constant need. And she was a doer. She maintained a beautiful

home where in an unusual companionship and co-partnership with him who was as nearly worthy of her as any man can be of a good woman, she achieved a moral and material realization that every home should emulate. But the breadth of her nature and the genuineness of her principles forbade her to confine her activity. True goodness cannot be limited. And so the sympathy of her generosity overflowed the boundaries of her household and fructified many areas of benign endeavor. A goodly number of charitable agencies in the community were the stronger and the more efficient for her participation not only for what she gave out of a moderate purse but principally for what she was and did. What we are is always more important than what we give.

And what inspired and determined her to be what she was and accomplish what she did? It is simple and certain. Hers was "a heart of wisdom." God was a reality to her, not a mere tradition, an oral profession, a superstitious fear, as He is to too many religious pretenders or religious dupes. She believed in God as the Supreme Being in whom we should and can safely trust that in due time, in His time, He will order all things well if we but do our part faithfully, persistently, and sincerely, for right's sake and not for reward. Accordingly she loved the house of worship. She came to it as often as she could. She came in gratitude for blessings received. She came for inspiration, for vision, for vigor. And she secured what she sought, as she so frequently and forwardly professed in the winsome openness of her childlike nature. And because she was so genuinely benefited by the influence of her religion she resented with profound and perfervid indignation the ignorant ingratitude of some of her former sisters in faith who abandoned the religion of their parents on the ground that the ancestral heritage offered them nothing. She found the religion of her people meaningful and helpful because she sought it; she was cheered and comforted and encouraged by its spirit and message because she presented to it an eager and hospitable responsiveness. She knew that the "heart of wisdom," true piety, is not a gift but an attainment. She secured by seeking, she learned by doing, and she made us and the world better and happier by her life as she has left us sorrowed and obligated by her departure, because hers was "a heart of wisdom."

Let us continue what we admired and prized in her by inspiring our lives with the growing influence of a heart like hers, "a heart of wisdom." We can best honor those who depart by honoring in their name those who remain.

HONORED THO JEWISH.

It was my pleasant privilege recently to be a guest of honor and speaker at a dinner given by the Metropolitan Life Insurance Company to Mr. Abraham Levy of New York, in recognition of his twenty-five years of service to that institution. The chairman of the occasion was that magnificent man, Mr. Haley Fisk, Vice-President of the Company. Other distinguished officers and co-workers were in attendance. What I wish to note is not that I was present—this is unimportant—but that the chief guest of honor, Abraham Levy, is a Jew. He is known to be such and is proud both to acknowledge and to proclaim it. He is recognized as such. His Jewish identity was mentioned at the banquet in his honor. His very name from start to finish is an abridged history of Judaism and the Jewish people. And yet he was honored by the world-famous and justly famed institution in a way that any man might well covet. Eloquent words and weighty gifts were showered upon him. Why? Because he has labored industriously, honestly, loyally and efficiently. He has been a good Jew and so a good man. The great company that honored him deserves the honor of every good man.

Here is a moral from the dinner to Abraham Levy. There are caricatures of Christendom that refuse to employ a Jew, even a Jew like Abraham Levy. They don't discriminate. Jesus, their pretended Master, kept company and co-operated even with the degraded and despised. He was a good Jew while many of his so-called followers are only poor Christians. And so they refuse to have anything to do even with the finest exemplifications of manhood and womanhood who happen to be Jewish. Some Jews resent this. Naturally. It is abominable from every standpoint except that of a counterfeit Christianity. But good Jews, such as are entitled to self-respect, will not become miserable and indiscriminately critical. Don't judge and condemn men in the mass, as some camouflaged Christians, "them asses," do the Jews. Regard men as innocent till you prove them to be guilty, and even then be swift to recover them if you can and slow to reject. Above all else don't whine. The world doesn't center in any one or even several Christian pretenders. There are many of the real emulators of the great heart of the Teacher of Nazareth. Be patient. Be courageous. Be properly self-respecting and you will in time gain the respect of others that is worth having. Be inspired by the incident of Abraham Levy and the Metropolitan Life Insurance Company which in its work for human welfare, under the splendid and distinguished supervision of Dr. Lee K. Frankel, and in its motherly

promotion of a genuine brotherhood, both in spirit and practice, might serve as an example and inspiration to many of our churches of all denominations which are only marking time and couldn't stand the test of an efficiency expert. The Metropolitan has taken for welfare activities the church till recently occupied by Dr. Parkhurst's congregation. I wish that it would take some others.

A REJECTED RELATIVE OF JESUS.

On of our sweetest girls complained to me recently that her application for a position in a New York office, to which she had been sent, was rejected by the employer himself on the ground of her Jewish identification which he discovered incidentally in the course of conversation. She is cultured, refined, the daughter of a refined native American home, and was well recommended. And yet she was curtly rejected because of the easy discovery of what she was too proud intelligent and courageous to conceal, that she is a spiritual relative in good standing of the Saviour of Christianity. This was her first experience of the kind. She was naturally shocked and pained and came to me for counsel and comfort. This is what I said: "My dear girl, the person who treated you as you say may be regarded by some as a Christian, in truth he is only a caricature. If to be a gentleman means to treat women considerately, he is a boor. He has undoubtedly had experience of some objectionable so-called Jews and so with a familiar illogic brands and rejects even all good Jews who are as good as the best Christians. The man is a prey to pernicious prejudice which harms himself more than it does his victim. He is bound to suffer moral shrinkage. Don't be hard on him. Don't let him mislead you into a wholesale condemnation of Christians or others. He is only an individual. Pity him, pray for him. Leave him to the Almighty. Leave yourself in the hand of the Almighty. Do your duty. Continue to be the sweet, pleasant, principled girl that you are and you cannot fail. You are already a success."

AN EXEMPLARY CHRISTIAN.

Professor Baldwin, of the University of Illinois, is a Christian gentleman and scholar who is held in deep regard by all who are privileged to know him. Never did Israel have a better friend. His friendship is a fine combination—still too rare—of intelligent compliment and courageous candour that criticizes only to cure. Professor Baldwin has published a volume on "Our Modern Debt to Israel." It is inexpensive

in price but rich in value. Every Jew ought to read it, re-read it, put it into his library, and then buy another copy to be presented to some intelligent Christian. If all Christians were like Professor Baldwin the world would be richer in increased sympathy and co-operation between them and Jews, and a great impulse given to our rather sluggish and tardy civilization.

SUNDAY SCHOOLS.

The Brooklyn Eagle very creditably gave editorial emphasis recently to the importance of religious or Sunday Schools. In this time of reconstruction there is no need more fundamental than that of a competent scrutiny of these organizations. Very few of them can stand the test of efficiency. No school is more important than a religious school. What goes on in the name of religion in many of these places would be comic if it were not tragic. It is well that they are usually called Sunday Schools, they are unusually religious schools. Here is one instance among many where the church, of every denomination, had better get over its centuries somnolence, cease being chiefly a conservator of musty custom and become a channel of vital inspiration. If many of our churches do not soon modify their methods in expressing their message, they will lose even their superstitious supporters and be compelled to give way to more acceptable substitutes. The church needs overhauling. The process ought to start in the basement, with the Sunday School.

RELIGIOUS REVERENCE.

I want to plead for one thing that is fundamental to much else. I often notice a lack of reverence in some of my people. Take, for instance, the lady who usually comes late to worship and enters at an impressive moment when she is compelled for a brief space to stand at the rear of the building till the congregation sit down. She doesn't stand there as beautiful old Jewish custom would require, with head bowed in silence. Ah, no! not she. If beautiful old Jewish custom influenced her she would in the first place have come on time. But coming late she casts about for some one to talk to. Time is very precious to her. She does not know that there are times, indeed very often, when silence is golden. So she talks. If no one else is safe to approach she risks the sexton as if he has no right to be silent and devout. And as to the people who occupy the rear pews what cares our lady about them! "I should worry," is her unconfessed motto. Now, I wish to protest against this sort of thing. The people

in the rear pews have rights, the devotion of the sexton should be respected, and even the minister should be considered and treated with co-operation when he is persistently trying to promote religiousness, which is impossible without reverence. Brothers and sisters! Let us have more religious reverence, which means more respect for the things that pertain to God. Let us assume the virtue if we have it not. Out of that spirit will spring influences and achievements which will make religion more creditable and ourselves more admirable.

MISTAKEN ORTHODOXY.

On my way to the cemetery recently a woman in my automobile remarked that she didn't approve of automobile funerals. The Reformers, said she, were doing away with all the old things, she was too Orthodox for that. I told her that it was not a matter of reformation but of transportation. She couldn't see it. She evidently knows as little about the difference between Orthodoxy and Reform as many Reform Jews do, which proves that there are Orthodox whose identification is ignorant habit rather than intelligent loyalty and that to them religion is only a sort of junkshop of the left-overs of one's ancestry. God pity such mistaken souls!

PROGRESS.

There was a time when certain women who smoked and drank liquor privately were considered immoral. Some women who do these things publicly today are considered "smart." And this is called progress! There are some of us who prefer to be called old fogies.

FREE CHURCH PEWS.

The Church of the Messiah, under the leadership of John Haynes Holmes, has decided to have its pews free to all comers, indifferently to their color or creed. The institution will be supported by voluntary contribution. The idea is ideal but not novel or unique. My first congregation in Terre Haute, Indiana, was conducted on that basis and succeeded. It is operating successfully today in some large Jewish congregations. It is going to do much toward making the church more respectable. Too many congregations are run like financial enterprises. Their officials do not seem to have any other interest than raising money to meet current expenses. There may be little religious interest in the members or there may be little growth or progress. But what care they? The important thing, they seem to think, is to pay the bills. The

Church of the Messiah is to be congratulated. It does not believe in making religion prohibitive for poorer people. It does not believe that a church should be a kind of close corporation run by a few because many cannot afford to pay. It does not believe that good men will contribute less to a church because it is trying to do more good. It does not believe that you can do more with people by catering to their petty pride by allowing them to own front pews which they rarely occupy. It does not believe that pride should be allowed to stand in the way of piety. It does not believe that a large number of people interested in a church will contribute less than a few uninterested. And why does it not believe these things? Because it has the natural optimism of a genuine religious faith. It has the joy of a real piety that it naturally desires to share. To it God is a reality, not a mere profession or trite tradition, and having God it cannot confine itself, it must seek and serve, just as Jeremiah did. God bless you, Church of the Messiah! God bless you, John Haynes Holmes! May you lead many to such righteousness, especially some Jews.

GOD'S GREATNESS.

The smallness of some people convinces me of the greatness of God. If He were not as great as He is in patience, in pity, and in pardon they could not persist as they do in pestering others with parading their petty ills. If God treated some of us as we deserve we should have real cause for grief instead of artificial grief for imaginary cause.

CARRYING CHIPS.

Don't go through life with a chip on your shoulder. You will make yourself miserable, ridiculous, and offensive. Besides, not everyone is patient, pitiful, and tactful, and some fine sunny day some one is going to knock off your chip and in the process you are likely to see stars even though for everyone else about you God's sun is still brightly beaming.

A BAD EXAMPLE.

I engaged recently in conversation a father who was awaiting his children in Sunday School. I learned that he was not contributory in any way to the support of the institution, altho he could afford it. He simply used it. I do not believe that such a man is a good example for his children. His failure to support the institutions of religion is bound to convince them more than their school can to the contrary that religion isn't of much consequence. So I talked membership to him. He

gave me the startling argument that he hasn't time to come to service so why should he join. He was just as logical as that tight-wad who refused to contribute to an old peoples' home on the ground that his old age was looked out for. Such people are morally myopic and spiritually parastic, and if I were not a Rabbi and had no respect for chasteness I would express myself in a way that my non-Jewish friends would call "quite unChristianly." Meanwhile can't we do something to use the man who uses us? To the extent that we fail we fall short of doing our duty. What's a congregation for, anyway? Not to entertain saints, but to round up slackers and sinners.

DEMOCRATIC CHURCHES.

As a result of the spirit of our time democratization is creeping in everywhere, even into the churches where it should have received not only welcome but invitation long ago. The church is intended to promote worship of God and realization of brotherhood. And yet let a poor saint try to have due recognition in the average synagogue or many Christian churches and he will discover very quickly that cash is more important than character intelligence and genuine religious zeal. He must consent to be side-tracked as a sort of hanger-on. Thank God this is changing. Some of the greatest temples and churches in America have now so arranged that even a clerk of moderate salary can get into membership and be religiously useful and counted if he wishes. And this is as it should be. There is more religious piety and material profit in one hundred individuals at ten dollars each than there is in fifty individuals at twenty dollars each. Besides, you can do more with a man after you have induced his interest at a moderate cost than you can if you not only do not interest him but even repel and disgust him by your predominantly materialistic attitude. Many of our churches and temples need more of God in the form of more idealism and they will become more democratic. Until they get it they will be largely cash counters instead of churches, places where paying is more important than praying.

CONFIRMATION.

To the relatives and friends of each year's Confirmation Class: "You will shortly confirm your boys and girls. The aim of the day is to deepen and strengthen their religious interest to the end of a good manhood and womanhood. Accordingly, look forward to the occasion with eagerness and reverence. Give the impression that it is important and sacred. Let all of your preparations be such as will not turn interest from the religious value and purpose of the day to something that ought to be

only subordinate or incidental. Don't give too much prominence to parties or presents. Let your gifts be simple, useful, and appropriate both to childhood and to confirmation. Don't make an exhibition of remembrances received, it is unrefined to do so, nor ask people as soon as they enter your home: "Won't you step upstairs and see the gifts?" Above all else have your confirmant start the new life with at least one definite deed of kindness that shall continue as long as life lasts, by connecting his or her name for some moderate annual contribution with some beautiful charity, especially such as pertains to helping children. You will thus aid in making Confirmation a sanctity instead of a show, the promotion of a principle in place of the mockery of a parade.

HUMBUGS.

It is astonishing how some people humbug themselves and then try it on others. On a recent Sabbath morning a woman came to me at the close of the service to tell me how much she had enjoyed it. What she had really enjoyed was the almost constant conversation with the woman who sat with her, who had no seat of her own but sat there for sociability sake. Even while they looked at their prayer-books they kept up the interchange of word and smile. They did not know that a house of worship is for aspiration and inspiration and not for conversation, and so they talked. They evidently think that God is deaf and the minister blind, but I would like to remind them that when the prayer-book says "May the words of my mouth be acceptable before Thee, O Lord," it does not mean everything one says but refers to what one is supposed to have prayed.

CRITICS.

If some people would criticize themselves half as much as they criticize others they would certainly be better than they are and probably almost as good as those they criticize.

UNPROGRESSIVES.

Here is a man who ought to be converted to Judaism, join a congregation, and run for official position. I went into his little dingy store recently to buy something. After he had wasted considerable time in the dim light of his place looking for what was wanted I said to him: "My friend your place ought to be ventilated. You haven't even a window open." To this he replied: "I have gotten along this way for twenty-five years so I guess it is all right." One glance at his surroundings would have convinced anyone that he hadn't gotten along, he had actually deteriorated, and he must

have been a Christian Scientist to think otherwise. As I contemplated the individual with rabbinical pity I could not but think: "How much you are like a congregational official one meets now and then who when anything progressive is proposed condemns and rejects it with the, to him, unanswerable claim that 'we have always done this way for twenty-five years.'" You can't answer that claim because the man who makes it isn't open to argument. It seems to me that whoever realizes the richness of possibility of men and institutions will want to pray day by day: "Keep me, O God, from forever doing the same thing in the same way."

An unprogressive Jew is a contradiction in terms. Judaism affirms a progressive God and not a sort of magnified "Man Who Stood Still." To worship that God you must go forward, otherwise you are only a religious somnambulist, you are walking in your sleep.

BELATED RECOGNITION.

A New York Rabbi who is a good friend of mine even tho he is a colleague has informed me that he recently received a check for fifty dollars from a gentleman at whose marriage he officiated twenty years ago. With the remittance came a note of explanation to the effect that he felt that he had not adequately compensated the Rabbi at the time of the ceremony. This is certainly a fine tribute to the integrity of the man himself and a finer compliment to the worth of his wife altho it took him twenty years to find it out. I advised my friend to cash the check at once and not take any chances.

THE CELEBRATION OF PASSOVER.

At the beginning of spring the Jews celebrate Passover and thus commemorate Israel's exodus from Egypt. In keeping with the ceremonial requirements of the occasion, according as our observance is lax or rigid, we remove leaven from our homes and have unleavened bread for seven or eight days. We have the Seder, or Passover meal on the first eve, and public worship on the first and last days. And many of us think that we are paying due homage to the festal celebration. Dear brother, let me undeceive you. If your observance of Passover does not increase your respect for God as the Supreme Power in individual and national history, if your own self-regulated freedom under law does not steadily widen its area of operation, and if especially you do not maintain a growing regard for the rights of the freedom of others, your Passover is a pretense and your feast is a farce. Do not, I pray you in Heaven's name, thus caricature religion and condemn yourself.

Numbering Our Days.

In the entire range of biblical expression there is nothing more significant for human life than that wherein the Psalmist (Psalm 90) says to the Almighty "So teach us to number our days that we may get us a heart of wisdom."

The Psalmist realized the value of time as allotted to us in our passage through this stage of existence that we call earth. He knew also our inexhaustible moral capacity, that each of us is, as has been said, "the tadpole of an arch-angel," and that in this moral possibility lies our highest worth and our deepest joy. He knew that life on earth is at best brief and always uncertain. He was familiar finally with the fact that men commonly consume their lives as though their time was of little worth and unlimited endurance. Accordingly, he fostered and uttered the desire that he be taught or reminded to live wisely, to live in keeping with the limitation of his time and the preciousness of his material.

I know of no message more appropriate to a New Year than that contained in the Psalmist's longing. Too few of us seem to have the broad vision and the guiding strand of a golden purpose. Too many of us appear to live day by day just for the day. To some of us even the day is too long or the days too monotonous, they proceed with leaden slowness and without glamour. Hence the persistent and increasing nervousness of life and its demand for pastime and entertainment. Many of us are like the movie-fiend whom I asked how she stood so much of that sort of thing who said with unconscious humor that she found life so slow that she had to go to the movies!

To my mind there is nothing so mistaken, so tragic even, as the desire and effort to make time pass, time, man's most valuable opportunity. A persistent difficulty of mine is to secure more time. I would regard it as among life's greatest boons if some method could be devised by which now and then time could be arrested instead of speeding, if some Joshua could command the sun to stand still and the moon to stay her course. And yet, my experience is common to all whose lives are backed by the impulse of a purpose that enfolds in its plan a world made happier by being made better. Only little lives, lives that begin and end with self, are soon surfeited and lose zest. Such lives need the light and inspiration which welled from the insight and farsight of the Psalmist.

My pleading is for the Psalmist's point of view. Life should be regarded as a loan of God, an inexhaustible endow-

ment, a priceless possibility, and in consequence a serious and inescapable responsibility discharge of which means delight, neglect of which entails discontent. No matter who or what you are it is possible for you take this view from the point at which you stand. It will give you breadth and depth and fill your soul with the illumination and strength of increasing sunshine. It will lighten for you and others the burdens of the world and multiply and deepen for you and them the dimples which should adorn life's cheek. May such be your realization through numbering your days to live them with a heart of increasing wisdom.

A FRIEND OF THE JEWS.

The death of Madison C. Peters has deprived the Jews of one who tried to be their friend. Peters had once been a Christian minister. I knew him quite well, well enough to have received some of his confidences. He once told me that he had found prejudice and antagonism to the Jews so common among so-called Christians that he resolved to try to secure "Justice to the Jew." This he said was strongly resented by his people. They didn't like the Jews and they didn't want to hear about them. So Peters was driven to become a free lance, a sort of minister at large. He wrote and he lectured on "Justice to the Jew." Unfortunately he did not have the success he deserved. He once said, "the Christians do not want me and the Jews do not encourage me." The Jews, however, did assist him but not sufficiently. Poor Peters did not know what some of us rabbis are compelled to suffer with sorrow, that while most Jews resent prejudice very few of them do as much as they should to try to eliminate it.

HUGH DORSEY.

I have noticed with great interest that Governor Dorsey of Georgia has participated in a national movement to safeguard negroes against the organized crime of lynching. Maybe his Honor will some day even consent to prevent the lynching of a Leo Frank or to try to punish the perpetration of such a dastardly infamy after it has been committed. There is no telling what contortions of character some politicians may undergo. When we consider that Georgia over which Dorsey has presided is notorious for lynchings he has a good vantage point to begin his moral crusade. I am sure that as a good Christian with Christ-like love even for negroes and Jews he will lose no time in clearing the Temple of his own State of its historic and damnable disgrace.

POOR PATRIOTS.

There will be some very heavy hearts after the war. It will not, however, be those who have sacrificed who will be in the forefront of the multitude of sufferers. These, of course, will feel more or less deeply according to their deprivation or bereavement. Their pain will lose somewhat of its pointedness, however, through their consciousness of having sacrificed to a great cause—to make the world saner safer and more stable in its progressive realization of life's finer possibilities. He that sacrifices worthily always gains more than he loses, not in money, maybe, but in the joy of manhood certainly. They will be the severer sufferers who when the call to duty sounded shrank within themselves or only made a show of patriotism in parading themselves, or in protesting their loyalty to the flag. Even if your son or other dear one entered the ranks and incurred something of its direr experiences you have not occasion for pride unless he was backed by your cheerful courageous sense of service. Only a fool will act as that woman did whom I know who tried to keep her boy out of the army and when she failed boasted that he was in. Such people will not have nor will they be entitled to the true joy of victory. Together with these folk will be those greater sufferers who, not giving themselves or dear ones to service, even failed to do all they could by way of loaning money to the Government. Such loans are a splendid measure of one's patriotism. They are voluntary, they cannot be commandeered. They are next in importance to service on the firing line. That heart is going to suffer a lingering heaviness whose beat is timed by a conscience that failed of generous response when so much was at stake and selfishness was preferred to serviceableness.

A BOLSHEVIST JEW.

I have been informed that a teacher of foreign birth and Jewish extraction in one of our High Schools has been accused of Bolshevik influence in his class-room. If the charge be proved, I as Jew and American hope that he will be expelled so quickly as to make his head swim and I am sure that all good American Jews, who are numerous, will say, Amen!

CHURCH-TROTTERS.

I have been asked what is meant by a temple-trotter, a term I have employed at times. It refers to a person who is conspicuous in running often to church but very inconspicuous in doing the things for which it stands.

HELPING THE MINISTER.

Here is something worthy of record and recognition. A member of my congregation was sick, seriously sick. After several weeks and the crisis had been safely passed a phone call reached me. A voice suited in sweetness to the home from which it came asked gently: "Doctor, did you know that my husband has been seriously sick?" When I made known my lack of information there was no argument, no remark that "it is very strange, others knew it." I was told simply: "He thought that you must not have known it, and would be glad to have you call." Of course I lost no time in getting there not merely because it was a member but principally for the reason that I was eager to greet and felicitate one who practiced such considerate courtesy. Dear reader, it isn't common. Too many members of a congregation wait and see what "the Doctor" is going to do, and then if in ignorance he omits something he is told of it in a critically inconsiderate spirit that disgusts him and discredits the critic. Beloved, your minister is glad to be with you as comforter or counsellor in your hour of need but he is not omniscient, he is a man, not God, and his wireless is not always working. Take him into your confidence now and then. Let him know that you would like to have him. Do as the sweet wife of my considerate member did. Ring him up first instead of later calling him down and he will be even gladder to come than you are to have him. Help your minister to do the right thing and you will avoid the guilt of having allowed and abetted him to do the wrong thing.

MINISTERIAL IDLENESS.

A distinguished author said recently in a learned book that "to meet the demands of a larger congregation in a modern community a minister must make more public addresses and of a vastly more varied character than a lawyer, read as much as a learned scholar, exercise as much executive ability as the head of a great corporation, travel nearly as many miles as a "drummer," cultivate as much tact and adaptability as a politician, and withal must spend as much time in prayer and meditation as a saint." And yet a man said to me the other day: "Say Doc, how do you manage to pass your time during the week?" And this man has a voice in determining my election and my salary! He must be a relative of the individual who thought that a minister is compelled to work on the Sabbath by way of punishment for resting the remainder of the week!

One of Our Soldier Boys.

In Memory of Capt. Emil J. Cohen.

An outstanding example of the young manhood of the congregation I serve has received a summons from the Commander of the Universe and has passed from service here to service on high. We have loaned one hundred and ten of our boys to our country in the hour of its emergency. As many stars adorn the forefront of our majestic temple. And now a star of golden glory has been placed to signify and signalize that from our loan one has been taken never to return, to be set gemlike in the crown of heaven, there to mingle its lustre with luminaries of the highest magnitude.

We are sorrowed by the going from us of this exemplary young man. He embodied an unusual combination of powers and qualities. God blessed him with a good mind. He blessed himself and others with such use of his endowment as harmonized with the requirements of a good character. Industry, integrity, reliability, affability and he were constant and inseparable companions and co-workers. And so he succeeded both in private life and in the national service. Had he been spared to earth longer he would have attained to increasing distinction. Such already loomed upon his horizon, for to know him was to admire and to admire him was to experience in time the stirrings of fond affection. So we are grieved by his going, but our sorrow is, as it should be, tempered by the just and joyous pride of having possessed such a son. It is better in such a case to have loved and lost than not to have loved at all.

Grief is beset with hazard. It is likely to make us self-centered and selfish. To the life that would live nobly sorrow will be taken as a trial to test one's worth. Shall it make us critical, shall it leave us embittered, or shall it help us to a broader vision, a deeper faith, and a wider sympathy? It will certainly bless us if we concern ourselves as we should not so much with the thought of our loss as with the remaining duty of proving worthy of the one who through our sorrow at his going has left convincing evidence of the extent to which he blessed us by his life. When we are bereaved let us not whine, let us not criticize the Creator, let us not relinquish our faith. Let it rather be our foremost and uppermost solicitude to discover how we can best honor and thus prove worthy of the life whose service determined our grief.

How then shall we best honor one that merited our af-

fection and by his going left us in gloom? Our memorials are our confessions. They oftentimes betray our unworthiness more than they signalize and symbolize the worth of the one supposed to be held in esteem. A son or daughter is deprived of a generous father or sweet unselfish mother. What a sacrilege it is when the memory is perpetuated merely or even principally through the act of an occasional or even frequent visit at the cemetery or through an anniversary memorial prayer. What a repayment of the holiest thing upon earth, a parent's love! Sometimes, indeed quite often, the worth of a dear one departed is symbolized in monumental stone. Our cemeteries are largely over-crowded and offensive to a fine sense of beauty and propriety because of that sort of memorialization. There is abundant ground to suspect that many who thus honor their departed are not wholly inspired by a memorial sentiment. There are monuments in marble or metal which betoken the false pride of the living more than the proper appreciation of the splendid worth of the one called dead. Cold granite is, to me at least, an inept and chilling representative of a warm gratitude.

How then shall and may we best honor those whose lives have been worthy of our sorrow at their going and of our memorial after they have gone? The distilled wisdom of ancient Israel as preserved in Proverbs (x. 7) instructs us in a way that cannot be surpassed. There we are told that "The memory of the righteous shall be for a blessing." Does the thing we do in the name of our departed prove to be a source of blessing, that is the only test of the worth and propriety of a memorial. Is it a soothing to sickness, a solace to sorrow, a provision for poverty, a prompting to principle? If it is it honors our departed. If it is not it dishonors ourselves. Accordingly whenever we are required as we are now to honor some life that has left us under obligation let the thought of our guidance be that of the proverb:

"The memory of the righteous shall be for a blessing." Thus shall we best honor whoever is worthy of our continued love.

CREED AND CONDUCT.

Only superficiality is creedless. Men must have creeds, molluscs don't need them. But a mere creed is a deformity, an arrested development, a moral atrophy. Our convictions must flower in conduct, in character, otherwise they are convictions in the sense of convicting us of pretense and folly. This is in keeping with the best Jewish insistence from start to finish all through its history.

SYMBOLISM AND SUPERSTITION.

The following advertisement once appeared in the American Hebrew of New York: "Every Jew should wear a Mazuza as a charm. A new born baby should wear a Mazuza on the neck." Along with this advertisement is given the price and the name and address of the merchant. The American Hebrew is, of course, in no way responsible for the implication of this "ad." It is too sensible for that. Every intelligent Jew will, I believe, share my disgust at the merchant's commercialism and exploitation of ignorant superstition. There are Jews who think the Mazuza is a charm against evil, a kind of luck-piece or talisman. Such Jews are from an intelligent standpoint without charm even if they have a Mazuza. The Mazuza is in place on the door-post and not on the baby's neck. It is only a reminder of God's teachings to the end that at all times we keep Him in mind as the guide of our lives. As such it is beautiful. Otherwise it is a mere fetish, a superstition, un-Jewish and offensive to an intelligent genuine religiousness such as every true Jew ought to embody. If any of us believe in religious symbolism let us maintain it as such, but we must be cautious to keep its proper significance in mind and heart thence to appear in action. Otherwise we debase it and ourselves.

A BURLESQUE OF RELIGION.

A young man has informed me that he applied once at a Temple for admission on a great holiday. He was told that a seat would cost him five dollars. "I have only three," said he. "Well you can't get in," he was told. "We'll keep the seat empty rather than sell it for less." So the young man left in natural disgust and went, as he said, to a burlesque show. That such a thing is possible indicates that a place can be called a Temple and yet show as little religion as it does business sense. Investigation in such a case would probably discover that the "gentleman" who kept the young man out instead of trying to coax him in, even for nothing, was probably one of those individuals met with occasionally who think that to be an officer means to be officious. The young man did not, however, need to go elsewhere for a burlesque. That Temple was one—a burlesque of religion. And yet some people wonder why some temples don't attract and succeed.

EXPLAINED.

I understand now why some people object that the minister talks too long even though it be only about twenty minutes. It compels them to talk too short!

MISTAKEN JEWS.

On good authority word has come from Europe that the Jews of the war region have suffered and sacrificed so terribly that their continuance as a religious people throughout the world is endangered. Along with this fact the well-founded claim is made that the Jews of America are to determine whether the wonderful past and promise of their people is to be buried by them in the grave of indifference and selfishness. If we are so commercialized and unideal as to permit this we shall deserve the contempt and even persecution of humanity. And yet when a certain Jewish man of means of my community was asked recently to contribute twenty-five dollars to a fund for the support of the great rabbinical college at Cincinnati where deserving boys can be educated to conserve and promote the Jewish religion, he said: "Not even twenty-five cents!" Some others who were appealed to were not even courteous enough to reply. And such people think they are real Jews! They have another think coming.

JUDAISM AND CHRISTIAN SCIENCE.

I have been asked how an intelligent Jew, a prominent lawyer, can become a Christian Scientist. Certainly he is no fool, my interlocutor insists. My reply is this. Any man can be a partial fool. An intelligent Jew, one who is Jewish through knowledge and not through accident of birth or the promptings of political policy, cannot become a Christian Scientist. His Judaism will enable him to meet properly every experience of life and prevent him from exchanging a proven sanity for what comparatively is an experimental sophistry. A man may, through legal knowledge, be a prominent and successful lawyer, and through theological ignorance an inconspicuous and inconsiderable Jew. Let us be more careful about whom we call Jews and we shall be less careless about whom we call converts from Judaism to Christian Science.

I have also been asked whether one can be a Jew and a Christian Scientist at the same time. If one is a Christian Scientist he may think that he is also a Jew. If one is a true Jew he knows that he can't be a Christian Scientist.

ARTIFICIAL BEAUTY.

If some people were really as beautiful from the skin inwards as they try to be from the skin outwards they would not need to bother about their skin at all and facial specialists would have to depend upon something better than vanity.

Give Way to Woman.

The reconstruction of the world as a result of the war is a tremendous task. It will try the world's best knowledge and ability. It will require the contribution of the capability of every individual as well as of every large group formed by individuals. Woman too will have to have a share in the rebuilding process.

But why speak specially of woman? Is she not an individual? Is she not part of every larger group that determines civilization? Certainly. But woman has been comparatively subordinated. She has, generally speaking, been the mainspring, the inspiration, of man's life, but she has been confined and limited. Now, however, this is being altered. Woman's sphere is being penetrated and thrilled by the spirit of reform. She is being called or is pushing herself into the seething ferment of the times. Whether some like it or not, it is no longer a theory or condition, but a fact. Wisdom—in this case man's wisdom—will accept the situation and make the proper adaptation. He will after the delay and neglect of so many centuries now regard woman as Israel's genius viewed her, as "a help meet for him" (Gen. II 20), and will call her to his side whence according to Biblical representation (ibid:21) she was taken and where for her completion as well as for him she properly belongs.

And isn't it remarkable, to view it reverently and religiously, isn't it Providential, that the spread of woman's opportunity and recognition should come with the world's need of rebuilding? I am compelled to think and feel so viewing things as I do from the standpoint of a genuine Jewish interpretation which sees in the unfolding of historic processes the indication of the finger and the compulsion of the hand of God. I cannot but feel at such a crisis as Mordecai did in his message to Esther, when he said: "Who knoweth whether thou are not come to royal estate for such a time as this?" (Esther IV 14).

However we view the widening of woman's opportunity at this time for the large employment and utilization of her many magnificent powers, those of us who are interested in the realization of the nobler possibilities of civilization will not only welcome but invite and encourage her increasing participation.

Not that woman should be called from that realm where she has been an artist queen, the home, where she has been a directive constructive and inspirational influence and agent of spiritual and moral value beyond the possibility of human com-

putation. This would be a loss to woman and a tragedy to the world. She should be not merely permitted in privilege but expected in duty to serve wherever and however she can according to her ability. An ability is always an indication of a responsibility and a Divine call to self-expression and service. The man who views and treats woman otherwise will try to dwarf her while he only succeeds in debasing himself. He is not a spiritual Mordecai to whose majestic moral stature and prophetic vision we owe the splendour of the self-surrender and service of the humble Hadassah who became Esther the exalted queen.

Accordingly, I would like to see woman not only permitted but called to the companionship of man in every enterprise that concerns either one or both. There is a man's viewpoint and there is a woman's. It is only in a combination of the one with the other that the true and the good can be more nearly approached. The world has too long been largely a man's world. Hence, in my opinion, the costly catastrophe of the world cataclysm through which we have just passed and from the dire consequences of which the present generation will not entirely emerge. Had woman's right been more extensively considered, her insight more consulted, her sympathy more counselled with, war would probably have been less protracted and less frequent, if not entirely removed. Woman has always been war's chief victim and yet she has been the war-maker's subordinate consideration.

Therefore let us make and give way to woman. In the brief period of her moral liberation and legal enfranchisement she has made good. She has justified concessions and warranted prophecy and expectation of yet greater things. Why should she not stand level with man in power and opportunity in all educational endeavor? No one does it concern more than it does her in her capacity of wife and especially of mother. Why should not woman not only be permitted but required to render jury duty in those numerous instances where woman is involved? To my mind it is one of the most egregious assumptions of history for man to refuse to allow woman to pass judgment upon those aspects of life and conduct where only a woman can truly know. And in the religious sphere woman's participation is not only desirable but imperative, especially at the present day. Man is predominately the bread-winner. He is steeped to a degree that is steadily increasing in the material realities of daily existence. Idealism and spirituality are being either eclipsed, subordinated, or crushed. This must be counterbalanced in the interest of himself primarily, for "man doth not

live by bread alone" (Deut. VIII 3), and for the sake of civilization which properly apprehended is our goal and destiny. Woman's greater intuitiveness, her loftier idealism, her more delicate sensitiveness, her grander self-sacrifice, her deeper, stronger and more enduring affectional capability, must restore and maintain the equipoise of life too long and too largely disturbed by a predominately man's civilization. I would therefore like to see woman become in increasing measure the priestess of the ideality and spiritualization of life. She should be not only welcomed but invited to a growing co-operation in the efforts of our religious activities. No task should be beneath her, no position should be above her. Esther saved Israel, according to the Biblical story, at a critical period, and her modern sister must emulate her example. But it requires that vision and that self-denying, self-asserting courage of an Esther of which every true woman is capable. For this I ask the Jewess in behalf of her people, and other women in behalf of theirs. The world's material achievement and worth will be determined by the impulse of its spiritual strength. This furnishes woman her call and duty at the present juncture. Will she not, like Esther, respond? "Who knoweth whether thou art not come to royal estate for such a time as this?"

CHIP-BEARERS.

There is need of a society to choke chip-bearers, people who constantly carry a chip on their shoulders. A familiar form of this nuisance is the person who garners a grudge against a minister because he didn't notice the absence of that individual from church and make an inquiry as to the cause. We ministers would have a nice task if we inquired every time someone was missed. We would be sitting at the telephone from Sabbath noon to the following Friday evening. Or, perhaps, we are expected to call and find out why someone remained away. Brother, if you demand this you must employ a centipede to serve you and not a human being with only two feet. Now altho you fail to do this you become angry. You are slighted. But aren't you inconsiderate? Aren't you an accessory to your minister's crime in failing to inform his ignorance or to correct his oversight? Why don't you learn the cheap but precious charity of consideration? Lacking this you are hurt. Your minister ought to feel hurt. He would if he were as thoughtless as you are. So drop your chip and ring him up before you call him down. Don't be a C. B.—a chip-bearer.

CHURCH ATTENDANCE.

In a recent leaflet issued by Mr. Herbert F. Gunnison of the Brooklyn Eagle he says among a number of other things that one of the reasons why he goes to church is that he has found it educational and inspiring and that in consequence his conduct has often been changed or more wisely directed. Mr. Gunnison is broadly known and deeply regarded. I have long admired him for the fact that though he is a successful man of important position and influence he has not considered himself big enough to have outgrown God and takes a prominent practical part in the conduct of his church. He doesn't merely pay his dues and leave the rest to the minister and the sexton. What he says about the Church is true of the Temple. Its purpose and value is instructional and inspirational. If you don't know everything and aren't unwilling to learn go to your Church or Temple. If again you are not entirely satisfied with yourself and are not opposed to self-improvement go to your Church or Temple. Mr. Gunnison once told me that he had learned considerable from a lecture of mine. I am sure that in the matter of church interest many people can learn much from Mr. Gunnison.

CHRISTIAN SCIENCE.

If Christian Science can reform some Jews I know I shall recommend it to some other Jews I know.

MONEY.

It is good to have money when you haven't got it, but it is better to keep in mind that money isn't everything when you have it.

CONGREGATIONAL TRUSTEES.

On a recent Sabbath morning I was privileged by the invitation of Dr. Joseph Silverman to address a large congregation at Temple Emanuel, New York. In addition to the inspiring impressiveness of the service I was struck by the presence of several trustees including Mr. Louis Marshall, one of the busiest Jews in New York. I was tempted to rub my eyes to be sure that I was awake. I had occupied many pulpits but had rarely seen so many officials present at one time. I have frequently occupied pulpits in New York when not a single official was in attendance. So many trustees seem to conduct their temples by a sort of Christian Science method of absent treatment. And yet if a busy man like Mr. Marshall can come, why cannot others? They probably would if they kept in mind that the promotion of the piety of the congregation is at least as important as the protection of its purse.

To a Returning Regiment.

I have been asked to greet our boys of the Twenty-seventh Division of New York. I do so with happy eagerness. It is a great privilege because a great honor. These boys have helped to finish a great fight for a great cause. Through them not only has democracy been made safe, but the welfare of the whole earth and the interest of civilization have been promoted. The gain may not be immediately evident, but the perspective of time will make it very clear. So it is a privilege and honor to greet the boys who, at the sacrifice of much and the hazard of more, have made such realizations possible.

And what shall our greeting be? Not a mere "Thank you." Nor will polished phrase or oratorical utterance adequately convey their due. To commit the names of these boys to entablatured permanence were also insufficient. Such is too easy and too cheap, out of keeping with the high and holy claim wielded by crusaders, as these boys surely were. To greet and honor them worthily we must enfold them in the innermost recesses of our hearts. There must they remain safeguarded by the grateful eye of an unsleeping memory. But they must be more, far more, than a mere reminiscence. They must be the inspiration of an aspiration to be worthy of what they did by carrying on to greater expression what they accomplished. They blazed the way and made the clearing, we must cover the path with increasing blessing. They made democracy safe, we must make it strong. They exemplified courage, we must banish cowardice. They illustrated self-sacrifice, we must shun selfishness. They vindicated the promises and proved the possibilities of co-operation, we must crystallize and clarify the fraternal relations of all men. Labor and capital must become more genuinely co-operative, religious denominations must be mutually more sympathetic, and all men indifferently to their denominations must magnify and multiply their agreements. Thus can we carry on as the boys of the Twenty-seventh carried over. Thus may we become worthy of them as they have proved to be worthy of the best in us. And thus would I greet them, with the added hope of an ardent prayer, that they may be spared for many years to enjoy the recollection and the realization of their loyalty, their labor, and their sacrifice.

FINE FEATHERS.

It is generally accepted that fine feathers make fine birds. Why do some people think that fine feathers make fine women?

SUMMER VACATION.

When we face a summer let us welcome and not waste it. It is a great opportunity. Let us get away if only for a little while from the dust and din of office and store, from the pretense and pettiness of social parade. Let us shun conventionality and seek Dame Nature's benignant retreat in mountain fastness or by rugged shore. If you can't help yourself, the fashionable height or the social sea-side will have to do, but if you want a real vacation go where you will have the greatest contrast and change. Get down to simplicities and natural beauties. Be a boy or girl again. Let your boys and girls be such, especially in summer. Do not undo or anticipate God's work by trying to make little men and women of them too soon. Watch the grass grow. Hear the roosters crow. See the morn glistening with its coronet of dew. Observe the gladness of the birds. Sense the sweetness of the earth. Scent the way-side flowers while you try the wayward berry or taste the coolness of the purling purity of the hillside stream. Peer into the silvery sheen or the gemmed gloom of the solemn silence of the starry night, and you may not have had an exciting time. You may not even realize that you have had a good time, but, beloved, as the days go by you will find new life in your veins and a novel song in your soul. Your zest will be keener, your life will be happier. Your vision will be wider. Your interest will be deeper. Others will seem more to you and you will mean more to others and to yourself. Would you know why? Because unconsciously you had gotten a little nearer to God and, subconsciously, God has gotten a little nearer to you. Dear one! I know of no better wish at each summer time than that you and yours may have such a vacation.

VACATION.

Give your child a vacation in a good camp instead of in a stylish hotel or over-crowded boarding house. It is a good investment for him and a better one for you. You need a vacation even more than your boy or girl and this is a good way to get it.

SOCIAL WILL.

The supreme need of our time as of all time in human life is social will. By this I mean the determination and effort to relate and connect one's life with the welfare of the world so that to the extent of one's ability and opportunity each leaves the world at least a little better than he found it. To do this is to do our duty, to fail is to discredit our morality.

A GENTLEMAN.

Some men are very fond of occupying the end seat of the pew. This may be to see and hear "the Doctor" a little better, or to enable them to get out a little more quickly. However it may be, it is a situation of some inconvenience when several others desire to enter that pew. An instance of this was noticeable to me recently. Mr. Man seated himself in his usual position. Along came several women. He did not think to get up and allow them to pass comfortably, but compelled them to squeeze through as best they could. That particular individual may be a confirmed end-seater in the open street car, where such conduct is common; he may also think that because a minister is supposed to be a conductor on the road to heaven he is in a sort of car when he is in a church and must occupy the end seat. In either case it is thoughtful to give way to the ladies and make it as comfortable for them as possible. It is a gentlemanly thing and one should be a gentleman even in a House of Worship.

A FINER TYPE.

Here's a different type of man. I met not long ago one of the most generous contributors to my congregation. I said to him: "Mr. M—— I regret that I don't see you in Temple as often as I would like. We shall have to make you a reduction for not using your seat." To this he replied, "Doctor, I know that I don't come as often as I should, but I am sure that you and the Temple are doing great good and so I am glad to help, even though I don't come." It is no wonder that this gentleman whom I am proud to call friend is one of the conspicuous successes of the community. He is a man of vision who looks outwards as well as inwards, and of generosity, who can feel for something else than money. God bless him, I wish that we had many more like him. And yet if such men helped not only with their purses but with their persons there would be practically no limit to what a congregation might do as a power for spiritual and moral good in a community.

CHRISTIANS TOO.

It is good to be able to take a joke. It is better to be able to give one in return. And so when a Christian friend jokingly flaunted a ten dollar bill before me the other day and said: "Doctor, that is the great Jewish banner," I rejoiced to be able to reply: "Whether what you say be true or not it certainly is unquestionable that the banner has a great many Christian followers."

TRUE CHARITY.

At a meeting once of the Consumptives' Jewish Aid Society of Brooklyn, a great institution of charity which I founded some years ago, some shrivelled sister was worked up over the accidental information that some of the charity of the society had gone to Christian relief. I am glad that I wasn't present. I might have been tempted to preach, which is sinful except on the Sabbath when it has to be as a part of the conventionalities whether the people or the preacher feel like it or not. At present, however, I cannot refrain from saying: "Beloved sister! Write this upon the tablet of your heart. Charity that can and refuses to help any human being or even animal is not Jewish. When the good God of Jewish worship lavishes his bounties he doesn't label them. He simply invites all to partake. Would you be a good Jewess? Go and do likewise."

JEW AND CHRISTIAN.

On a new grave in a Jewish cemetery I noticed recently two beautiful fresh floral pieces, one from the Y.M.H.A., the other from the Y.M.C.A. Upon inquiring I learned that the deceased had deserved the admiration and affection of both institutions. What a credit it was to the one honored and to those by whom he was honored! I could not but think how much happier the world would be if Jew and Christian frequently co-operated in honoring the living as on this occasion they honored the dead! Perhaps if there were more of the right kind of Jews there would be less of the wrong kind of Christians.

HEALER AND PRACTITIONER.

I have been asked what the difference is between a Christian Science healer and a practitioner. A healer thinks he knows and undertakes to heal. A practitioner knows that he does not know and so in many cases only practices on people. The one is deficient in knowledge while the other is excessive in presumption.

PECULIAR.

Isn't it peculiar that some women will consent to act as a sort of practical nurse to an ugly dog and consider it beneath their dignity to be a companion to a beautiful child? In such cases I am sorry that the dog isn't permitted to choose its own company.

**AN OPEN LETTER TO THE BOARD OF TRADE,
MONROE, N. Y.**

"Gentlemen":

Kindly note that I put you in quotation marks. I do so for the reason that I am not sure that it is properly applied to you in the sense in which it should be used. To my mind, gentlemen are gentle kind and considerate. I find, however, that I have not a sufficiently elastic imagination to warrant me in applying such adjectives to you.

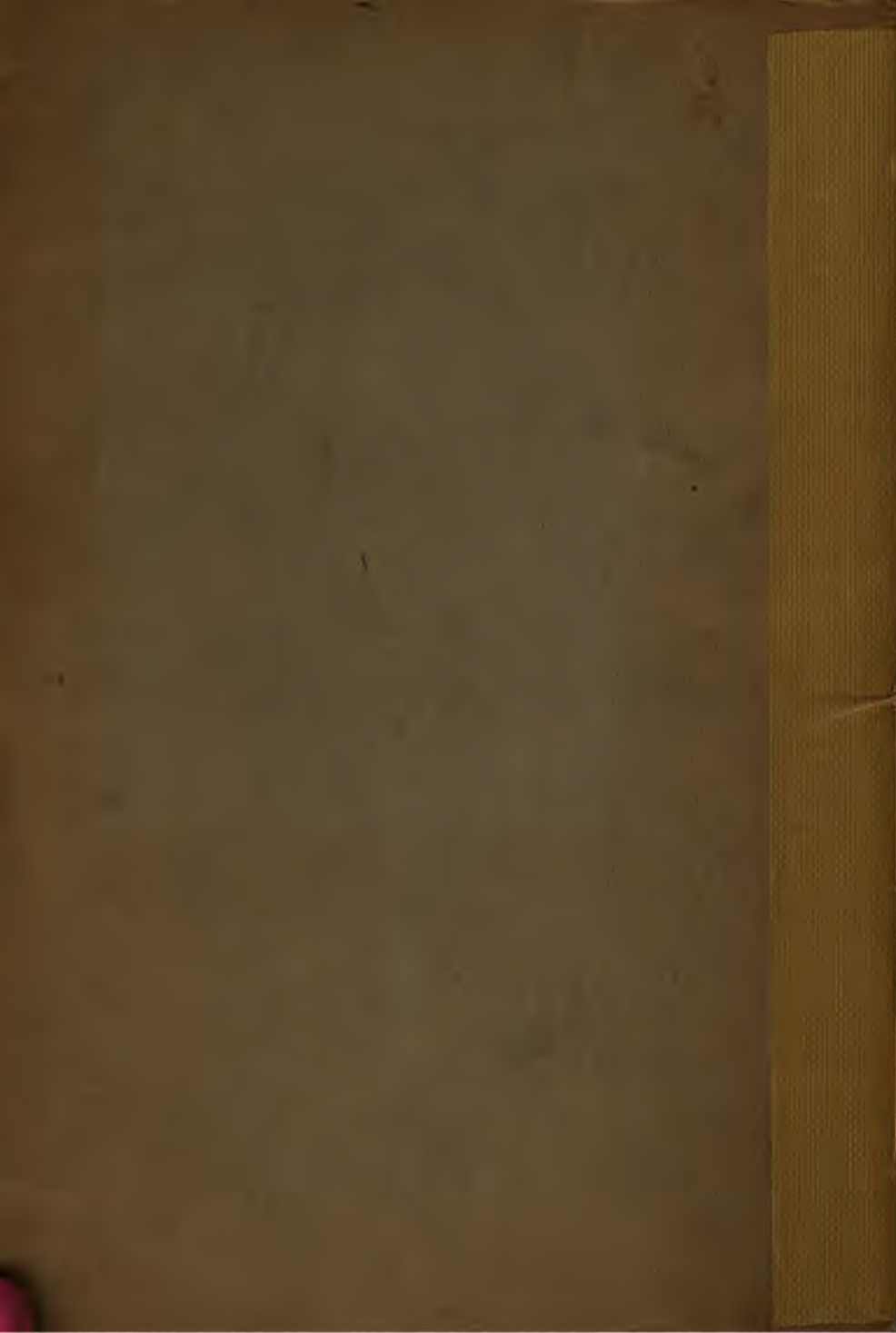
You have issued in prominent New York papers an advertisement calling attention to Monroe, New York, as a resort. You announce conspicuously, "Christians Only." This implies that Jews and other non-Christians are not wanted. I have spent with my family and a few friends several seasons at Monroe. I defy a single soul of that locality to cite a single instance where one of us proved objectionable. Indeed, I was even invited while there to occupy a Christian pulpit, where I addressed a large body of Christians and spoke also by invitation to a large group of Christians in what was then your leading summer hotel. And yet with that degraded generalization of which "Christian gentlemen" like you are capable, you advertise your refusal of hospitality to all Jews.

I am sorry for you. You are so small that the spirit of Christianity, properly understood, such as Jesus exemplified, has not been able to detect in order to influence you. I am sorry that a place like Monroe, that would otherwise be beautiful, is marred and vitiated by such fungi as you.

And yet, I and other Jews like myself, who are not few, ought to be glad that you issue your warning to keep us away. During my stay of many weeks in your locality I met some very mean Protestants and Catholics. They had no regard for honesty and were guilty again and again of the most contemptible pettiness. Still I would not be as un-Jewish in spirit as you are un-Christian and condemn all Christians because of these few scapegraces, but we should be grateful to escape even slight contagion.

"Gentlemen," if I chose to come to Monroe, it would be in spite of you. With the beauty of nature about me and God above me, I could lose sight of such a blot upon the landscape as you are. However, I shall advise my people as extensively as I can, and I shall probably do likewise, to keep away from a place and some of its people who are so bigoted that to avoid them is both a profit, a privilege, and a pleasure.





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